

REPORT

NATIVE PAPERS IN BENGAL

ON

FOR THE

Week ending the 9th September 1905.

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I.—FOREIGN POLITICS.

THE *Sandhya* [Calcutta] of the 31st August notices in the following terms the conclusion of peace between Russia and Japan:—

The Peace.

SANDHYA,
August 31st, 1905.

Now has come the crowning point of Japan's triumph. The calculation of petty gains and losses is the work only of a commercial nation. Japan has to-day amazed all the civilised races of the West by consenting to conclude peace with her enemy in disregard of all the petty and selfish considerations which actuate a race of traders. No more is the soil of Manchuria to be deluged in the blood of Russian and Japanese soldiers. Let the civilised world take a lesson from the example of Japan.

This attitude of Japan may cause surprise to Europe, but it has nothing in it to surprise the people of India, the land which is the home of religion personified as it were. There are thousands of instances of such magnanimity in the history of the Aryas. Probably it is the teaching of the land of Aryas which animates the Japanese on the present occasion. Any way, the triumph of Japan has humbled the pride of Europe.

2. The *Daily Hitavadi* [Calcutta] of the 3rd September speaks highly of the magnanimity which Japan has shown in relinquishing the demand for indemnity upon

The Peace.

DAILY HITAVADI,
Sept. 3rd, 1905.

Russia, and says that this concession on the part of victorious Japan for the sake of peace has heightened her glory. The peace marks the dawn of a new era in the East. When the spirit of this era will have spread over all the eastern countries, the history of the world will be changed. Sing ye all the praise of Japan which has caused the advent of this new era.

3. The *Hitavarta* [Calcutta] of the 3rd September says that, according to the telegram from Teheran published at St. Petersburg, the Shah of Persia intends purchasing

Persian Politics.

HITAVARTA,
Sept. 3rd, 1905.

two armed cruisers with a view to guard against any difficulties that may arise on account of the presence of the ships belonging to different nations in the Persian Gulf. Whatever may be the object of the Shah, it would be all well, provided the Western nations do not lose their balance of mind.

II.—HOME ADMINISTRATION.

(a)—Police.

4. A correspondent of the *Charumihir* [Mymensingh] of the 29th August writes from village Gujiam, in thana Fulbaria, complaining of an outbreak of lawlessness in that

Crime in Mymensingh.

CHARU MIHIR,
August 29th, 1905.

locality. As illustrations the following cases are referred to:—(1) Recently in the above-named village a party of seven or eight ruffians entered the house of a woman of the *namasudra* caste, named Sandhya Bewa, and demanded that the woman's daughter-in-law should be given up to them. The woman's cries of distress summoned a few neighbours to her aid in time, whereupon the ruffians fled. (2) In village Kuti, the cow of a man of the *namasudra* caste trespassed into the field of a Musalman neighbour. The neighbour abused the owner of the animal, who, thereupon, with the assistance of a gang of ruffians, dragged out and outraged the Musalman's wife who was pregnant at the time. The injured parties in both these cases are too poor to seek the redress of the law against their oppressors. As a result of this immunity from punishment crime is on the increase. Thefts are being committed in almost every house, but are rarely being recorded in the thana diaries. Four or five days ago a party of *budmashes* entered forcibly into the house of a widow of Gujia village at night and maltreated her. Some neighbours who attempted to stop the ruffians, while they were escaping, were severely assaulted and one of them actually killed by the latter.

5. The same paper writes that, besides those ruffians in places like Ghatari, Chapuria, &c., against whom proceedings are now being taken under section 110, Criminal

Crime in Mymensingh.

CHARU MIHIR.

Procedure Code, there are numerous other lawless characters at large in this locality, who are just beginning to give trouble. Only a few days ago a number of witnesses were severely assaulted. When the victims of the assault

went to the thana to complain, the daroga in charge, for some unexplained reason, refused to record their depositions. It appears, therefore, that some more prosecutions under section 110 are necessary fully to check the lawlessness prevailing in the neighbourhood of Ghatari.

MIHIR-O-SUDHAKAR,
Sept. 1st, 1905.

6. The *Mihir-o-Sudhakar* [Calcutta] of the 1st September learns from a correspondent that, on the 17th July last, an old man named Gowhar Mandal of village Shibpur (Majardighi), in thana Baduria, Subdivision Basirhat, District 24-Parganas, had occasion to go to Basirhat on business connected with a law-suit. It is said that after transacting his business in the Courts he left for home towards evening, but he never reached it. Except a blind wife and two blind sons he had nobody at home when he left it. These people suspected the missing man to have been murdered, and they deposed to that effect at the police thana at Baduria. But the police have not succeeded in obtaining any reliable information. It is to be hoped that the local Subdivisional officer will interest himself in this inquiry.

DAILY HITAVADI,
Sept. 4th, 1905.

7. A correspondent of the *Daily Hitavadi* [Calcutta] of the 4th September says that, recently, a number of up-country gamblers went to the Noadanga village in the Rangpur district and commenced their gambling operations in the local *hât*. The proprietor of the *hât* objecting to this they produced a license bearing the seal of the Rangpur police office, and authorising them to ply their gambling occupation in places outside Municipal jurisdiction. The attention of the authorities is drawn to the matter.

HINDI BANGAVASI,
Sept. 4th, 1905.

8. The *Hindi Bangavasi* [Calcutta] of the 4th September writes that, with the approach of the Durga Puja, people are coming to the town in large numbers for making their purchases. Seeing this pickpockets and swindlers are also coming prepared to do a smart business. It behoves the authorities herefore to put additional constables and detectives in places where there is fear of overcrowding.

(b)—Working of the Courts.

BIRBHUM VARTA,
Sept. 2nd, 1905.

9. The *Birbhum Varta* [Birbhum] of the 2nd September writes that the notification in the *Calcutta Gazette* of the 30th August last posting Mr. S. McLeod Smith as a Deputy Magistrate at the sadar town of Birbhum comes as a surprise. At present there are, besides the District Magistrate, three Deputy and two Sub-Deputy Magistrates at the Sadar. Seeing that these officers have often to remain idle for want of work, it is not clear how the need for a new officer comes to be felt.

But while the Criminal Courts are being strengthened unnecessarily, the Civil Courts at the Sadar remain admittedly under manned. There is only one Munsif. Much work remains undone for the want of a Subordinate Judge, for the District Judge has to spend 10 or 12 days of every month in Sessions work at Dumka.

BASUMATI,
Sept. 2nd, 1905.

10. The *Basumati* [Calcutta] of the 2nd September publishes a letter from a correspondent making certain allegations against Sub-Registrar. Munshi Meher Ali Mallie, Rural Sub-Registrar of Meherpur in Nadia. It is said that the Munshi does not come to office before three or four in the afternoon, and the poorer men coming from the Mufassal to get their deeds registered are made to fan the Munshi. Parties are often made to dance attendance for four or five and not unoften eight or ten days before their business is attended to. A specific case of vexatious refusal of registration is given, which is stated to have been officially brought to the notice of the local Subdivisional Officer as well as of the Inspector-General of Registration.

(d)—Education.

SANDHYA,
Sept. 1st, 1905.

11. Referring to the recent transfer of Professor Asutosh Sastri, M.A., from the Calcutta Sanskrit College, the *Sandhya* [Calcutta] of the 1st September writes that the evil days on which the College has now fallen are known to all. Everydody knows what

sort of Professors now occupy the chairs once occupied by men like Iswar Chandra Vidyasagar, Premchand Tarkavagis, Taranath Tarkavachaspati, Mahes Chandra Nyayaratna, Madhusudan Smritiratna, Chandra Kanta Tarkalankar, &c. Professor Asutosh's transfer is attributed by rumour to his having been a hindrance in the way of the Principal having his own will in the management of the College.

(e)—*Local Self-Government and Municipal Administration.*

12. A correspondent of the *Daily Hitavadi* [Calcutta] of the 4th September

DAILY HITAVADI,
Sept. 4th, 1905.

The Debhata Municipality in
the Khulna District.

says that serious complaints are frequently heard against the Debhata Municipality within the Satkhira Subdivision of the Khulna District, and with these complaints are invariably connected the names of Babu Manmohan Ray Chaudhuri, a zamindar of Sripur, and Babu Bipin Bihari Datta. The Chairman of the Municipality, Babu Syama Kanta Bhattachargya, is a partner and the paid medical officer of a dispensary established by Manmohan Babu and Bipin Babu. He helps them, by the exercise of his powers as Chairman of the Municipality, in their acts of oppression on their tenants, enmity towards others, &c. Municipal notices are too frequently issued against such persons as are not in the good graces of Manmohan Babu. Municipal roads and Municipal drains are freely encroached upon for the improvement of Manmohan Babu's lands adjoining them. Filthy tanks and unhealthy vegetation lying in Manmohan Babu's lands are never interfered with, but good tanks belonging to his opponents are the eyesore of the Chairman. Again, Manmohan Babu and Bipin Babu have, for a long time, been trying to eject a tenant of theirs named Dinanath Karmakar, an inhabitant of Sripur. A street has been, quite unnecessarily, made to run through the back portion of his house. A tank which he used for drinking purposes began to be filled up by the Municipality, and the full cost of filling it up was realised from him. But it has not yet been filled up, and notices have more than once been issued upon Dinanath to have it filled up at his own cost. Besides these, the boundary pillars of the street referred to above have been extended into his land, so much so as to encroach upon a portion of his homestead containing fruit-trees, &c. The Subdivisional officer of Satkhira supports these vagaries for the sake of his friendship with Manmohan Babu. Dinanath was consequently obliged to complain to the District Magistrate of Khulna. The Vice-Chairman of the Municipality also submitted a report to the District Magistrate stating the partiality and injustice of the action taken by the Municipality in the matter. The Magistrate sent Dinanath's application and the Vice-Chairman's report to the Subdivisional officer for enquiry. But the enquiry was conducted most perfunctorily. The Subdivisional officer refused to entertain all evidence brought forward by Dinanath in support of his case, and most shamefully rejected his application as also the Vice-Chairman's report. This has emboldened Manmohan Babu to devise new means for committing fresh and severer oppressions on Dinanath with the help of the Chairman. The attention of the District Magistrate is drawn to the matter.

(f)—*Question affecting the Land.*

13. The *Bihar Bandhu* [Bankipore] of the 1st September has again

BIHAR BANDHU,
Sept. 1st, 1905.

Mismanagement in Dumraon.

a long article on the mismanagement of the Dumraon Estate. The relatives of the Dewan and the manager of the Estate visit sacred places in a drunken state, and create disturbances and set all authority at naught. The members of the Ujjain family do not receive the respect to which they are entitled.

(g)—*Railways and Communications, including Canals and Irrigation.*

14. A correspondent of the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika*

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
August 31st, 1905.

A railway complaint.

[Calcutta] of the 31st August writes that produce (specially timber) from the jungle mahals in the neighbourhood of Sini and Chakradharpur stations on the Bengal-Nagpur Railway booked by rail for Dhanbaid and sidings within 25 miles' distance of Dhanbaid, is not carried to its destination by the more direct route *via*

Bhaga and Jherria junction stations, but by the more circuitous route *via* Asansol. This means an extra charge on the senders of the produce at the rate of five pice per maund. Similarly, produce booked from places like Simultala and Madhupur to Bhaga and sidings within 25 miles' distance of Bhaga should be carried *via* Jherria and Bhaga in the ordinary course of things. But the route actually taken is the more circuitous one, *via* Asansol and Adra junction, with the result that the sender of the produce is charged one anna and ten pies per maund more than what he would be charged were the more direct route preferred.

The railways injure their own interests also in some ways by the adoption of this circuitous route of transport. For, besides the timber referred to above, large quantities of rice are daily sent from Chakradharpur and its neighbourhood to Jherria. In order to avoid paying the large freights necessitated by the use of the more circuitous route the *mahajans* book their merchandise by rail up to Bhaga, and prefer to cover the one mile which intervenes between Jherria and Bhaga by bullock-cart.

It is suggested in conclusion that the circular of the District Traffic Superintendent of the East Indian Railway at Asansol (No. 78-04, dated 1st October 1904), which authorized the opening of the one mile of line between Bhaga and Jherria to traffic other than the transport of coal should not have been withdrawn.

HOWRAH HITAISHI,
August 2nd, 1905.

15. The *Howrah Hitaishi* [Howrah] of the 2nd September recurs to the complaints about the arrangements for the supply of drinking water at Howrah railway station, which were notified in paragraph 24 of the Report on Native Papers for the week ending the 10th June 1905.

A railway complaint.

BIRBHUM VARTA,
Sept. 2nd, 1905.

16. A correspondent writes to the *Birbhum Varta* [Birbhum] of the 2nd September complaining of the inconvenience to which intending passengers are put at Sainthia station on the East Indian Railway by the action of the local railway employes in refusing to issue tickets and book luggage sufficiently in advance of the fixed time of departure of each train from the platform. Reference by way of illustration is made to the case of one Satish Chandra Mittra of village Palsa, thana Monreswar, who had some cases pending in the Court of the Munsif at Bolpur on the 8th August last, but who could not attend Court on that day owing to the difficulty above-mentioned.

A railway complaint.

SANDHYA,
Sept. 5th, 1905.

17. The Secretary to the Milk-sellers' Association writes to the *Sandhya* [Calcutta] of the 5th September complaining of certain changes in the timing of trains on the Eastern Bengal State Railway, which have come into effect from the 1st July last. It is pointed out that at present there are two morning trains which reach Sealdah (No. 28 at 7-30 A.M., and No. 14 at 8-30 A.M.), and that both these hours of arrival are inconvenient to milk-sellers. What is wanted is a train to arrive at Sealdah at 8 A.M., like the No. 42 down, which formerly used to arrive there at 8-8 A.M.

Then again the time of departure from Sealdah of No. 11 up train has been changed from 11-23 A.M. to 12 noon, which is 37 minutes late. There is another train (No. 15 up) at 11 A.M., but milkmen are not allowed in this train. The effect, therefore, is that every milkman now reaches home 37 minutes later than before.

Lastly, reference is made to the inconvenience caused by the fact that there is an interval of almost full three hours between the No. 11 up and the No. 19 up and the No. 10 down and the No. 16 down.

(h)—General.

CHARU MIHIR,
August 29th, 1905.

18. The *Charu Mihir* [Mymensingh] of the 29th August, writes:—

Lord Curzon's resignation.

Lord Curzon returns home carrying the curses of three hundred millions of Indians on his head. The news of his resignation of office has drawn forth expressions of joy from all parts of the country. To-day we have time to breathe freely at last. His illiberal policy has created disquiet and excitement in the minds of the people of India. Such widespread discontent was never before witnessed in

the country during the administration of any previous Viceroy. The reputation and influence which Lord Curzon once enjoyed in the political world, he has now lost as a result of his administration of India. Lord Curzon is a favoured son of the goddess of eloquence, and his mental capacity was extraordinary. But all his capacity and genius have gone for nothing. The ship of his reputation has gone down to the bottom of the sea for all time. No preceding Viceroy ever left the country with such a bad name behind him. If His Excellency had continued in India for a while longer to pursue his crooked policy the people would well nigh have been made frantic. It is fortunate both for England and for India that such a thing has not happened.

The curtain falls on Lord Curzon's Viceroyalty. The pity of it is that the people of this country cannot feel the least amount of regret at his departure. Rather signs of jubilation are apparent on all sides. At the beginning of his Viceroyalty he clipped one of the branches of the tree of Local Self-Government. By his University legislation he dealt a heavy blow at high education. He has restricted the liberty of the press, and he has deprived the Native Princes of a portion of their just rights. He has created alarm and anxiety in the minds of the native public by disregarding the Queen's Proclamation, and he has placed barriers in the way of the admission of natives into the higher posts in the public service. He has unnecessarily wasted the money of this poverty-stricken country by his Delhi Darbar and Victoria Memorial schemes. The public have come to understand the policy which lay at the root of his abolition of the competitive system of examination for the recruitment of the public service. His innumerable Commissions of Inquiry were merely a device for the employment of increasing numbers of Europeans in Government service. The natives have cried shame on him in connection with the results of the Police Commission. His policy of partitioning Bengal has absolutely broken the hearts of the Bengali people. Shall we curse him or bless him? The expiation of the sins he has accumulated by doing injury to India has already begun. We are not sorry at his fall.

19. The *Burdwan Sanjivani* [Burdwan] of the 29th August thanks Lord Curzon for the rude awakening which he has given to the Bengali nation by his oppressive measures. BURDWAN SANJIVANI,
August 29th, 1905.

Lord Curzon.

20. The *Pallivasi* [Kalna] of the 30th August, writes:—

PALLIVASI,
August 30th, 1905.

Lord Curzon's resignation.

The news of Lord Curzon's resignation has roused echoes of joy on all sides of India. It is certainly greatly to His Excellency's discredit that, in spite of his great intelligence, he has not been able to win the regard of the Indian people.

His appointment roused great hopes in the minds of the Indians. The very clever speech he made on first landing at Bombay encouraged everybody. But he returns home after having tormented us to the very marrow of our bones.

In spite of his many virtues, the arrogance which was at times displayed by him proves his unfitness for the office he holds. He had no respect for anybody. Similarly God has not preserved men's respect for him at the end.

21. In noticing the telegrams expressing regret sent by the Indian public

HITAVARTA,
Sept. 3rd, 1905.

Lord Curzon's resignation and the public bodies.

bodies to Lord Curzon, the *Hitavarta* [Calcutta] of the 3rd September says that it has nothing to say to those persons who have expressed their grief at the resignation of Lord Curzon on personal grounds, but is surprised at the audacity and shamelessness of Chairmen and Commissioners of Municipalities. While the Indians, high and low, are still smarting under the severe bite of their ruler, their representatives should be expressing their sympathy in his grief! Is this not deserving of censure?

22. The following is taken from an article headed "Why are we so glad?" in the *Daily Hitavadi* [Calcutta] of the 1st September:—

DAILY HITAVADI,
Sept. 1st, 1905.

A review of Lord Curzon's Administration.

We are glad at Lord Curzon's resignation, not because we entertain any hope of the partition scheme being abandoned on his departure, but because his arbitrariness had risen to a climax and his narrow-minded policy had become unbearable to us. Every one has heard of his resignation with rapture, and is eagerly awaiting the auspicious day when he will leave these shores.

No one will question that Lord Curzon possesses great abilities. But his fickleness, rashness and profound egotism stood in the way of his earning a good name as a ruler of India. We have not received proof of wisdom or deep statesmanship in a single act of his. He may be industrious, studious, fond of travel and ready of comprehension and conception. He may be all this; but he is not a far-sighted statesman. Travels in the East and study of the histories of the Eastern nations had put the notion into his head that he was omniscient in all matters Asiatic; and even the united cry of all India and the advice of the Anglo-Indian community failed to make him get rid of that notion. He wanted to rule India according to the preconceived ideas gathered from book-reading, with which he had set foot in India. He, in fact, regarded India as a vast field for the gratification of his whims, and paid not the smallest heed to the circumstances, needs, manners and customs of the people he had to rule over. That is why he became so unpopular.

We are far from saying that Lord Curzon did nothing for our good. Among his good acts may be mentioned the imposition of the countervailing duty on foreign sugar, his care for ancient monuments, his endeavours to put a stop to the oppression of natives by Europeans, his efforts at removing the grievances of third class railway passengers, his softening of the rigours of the plague rules, his endeavours for improving Indian arts and industries including agriculture, his establishment of the Imperial Library, reduction of the salt duty and the raising of the limit of the minimum income assessable to the income-tax and his solicitude and endeavours in connection with famine relief. We are bound to remember these acts of his with gratitude. But, on the other hand, he has disappointed us in many things; he has, on the plea of doing us good, applied the sharpened knife to our throat; has thrown us into the deep abyss of disappointment after having, with his sweet words, lifted us to the skies. In most cases, in fact, while we expected nectar we have got only poison. Among his bad acts may be mentioned the passing of the Calcutta Municipal Act which was passed when he had as yet gained no experience, save the book knowledge he possessed, of the working of the Indian municipalities; his ill-treatment of the native Princes, particularly at the Delhi Darbar; force abdication of the old Maharaja of Gwalior; trial and punishment of the Maharaja of Panna; spoliation of the territory of the Nizam; attempt at preventing the visit of the Native Princes to Europe, and his recent order disallowing the employment of retired native civilians in Native States. The formation of the Imperial Cadet Corps has, no doubt, been a good act on the part of His Excellency, but it is as nothing compared with his harsh treatment of the Princes. The Delhi Darbar and the Victoria Memorial caused a vast amount of the Princes' money to be misspent.

The reduction of taxation, though a noteworthy act of His Excellency's régime, can not, however, be placed to his credit, the surplus in the budgets being due not to any economy, but to the adventitious circumstance of the currency legislation. That there has been a surplus this year notwithstanding the waste of money on the Delhi Darbar, the Tibet Mission, the Afghan Mission, and the Persian Mission, and the increase of military expenditure proves that the people have been overtaxed. Even Lord Curzon has not been able to deny this.

His frontier policy has not been statesmanlike, and has been merely the result of his natural hankering after change.

Among his internal reforms, the principal are those relating to education and the police. By his educational reform he has laid the axe at the root of high education, and by his police reform he has only evinced his partiality for his countrymen by reserving some highly-paid posts for them. His creation of the Commerce and Industry Department and the Railway Board has, for the present, only served to provide a number of Europeans with fat berths. What good these measures will do to the country remains to be seen. The abolition of competitive examinations is an instance of Lord Curzon's arbitrariness.

To sum up, Lord Curzon put his hand to many things, small and great; but in none did he achieve the desired success, and in most he earned a bad name for himself. The reason of this was that he attached too much importance to his own views and looked upon the people of the country with the greatest distrust and ill-feeling. He never understood or tried to understand the feelings and the

manners and customs of the people. He never attached the least importance to educated Indian opinion. On the contrary he looked down upon educated Indians. His Convocation speech is a proof of this. He never took the people's help in the government of the country, nor did he ever give them facilities for local self-government. He carried on the administration by his own *aid* and according to his own whim.

Indeed, every act of his was a proof that he was an advocate of the Russian system of despotic rule. He was pleased if no one opposed his will. The Indians could not do this, and hence incurred his displeasure. Because we are weak and poor, he derived self-satisfaction by reviling us, though at the same time filling his stomach with our bread.

Why should not Indians, then, express delight at the resignation of such a ruler? The authorities in England made a great mistake in sending out this proud, arrogant and hot-headed youth to rule over three hundred millions of people composed of different creeds and nationalities.

23. The *Sandhya* [Calcutta] of the 1st September has the following :—

Lord Curzon and the University Teachers' Association.

The Calcutta University Teachers' Association recently held a meeting at the Sanskrit College to convey to Lord Curzon an expression of their grief at His Excellency's approaching departure. The Chairman at this meeting was Mr. Wood. But Sastri, the man who though a Brahman's son is the slave of the *mlachhas*, was behind. This man is capable of doing anything. It is he who offered worship to the goddess Kali on the termination of the Boer War. It is he who is the author of the "Exposition of Meghduta," a work whose circulation was stopped by the Police for obscenity. But though his whole life is servility to Europeans, his head is so hot that it is difficult for any gentleman to speak with him. This flatterer, the pampered darling of Europeans, has been doing all the mischief. It is not known how many teachers were actually present at this meeting. Even if many were present, most of the members of the Association are Government servants who are bound to attend at the slightest call.

SANDHYA,
Sept. 1st, 1905.

24. The *Bihar Bandhu* [Bankipur] of the 1st September is sorry that

Resignation of Lord Curzon.

Lord Curzon should have resigned his office for such a trifling matter when he had a better opportunity for doing so.

BIHAR BANDHU,
Sept. 1st, 1905.

25. Referring to Lord Curzon's resignation, the *Bangavasi* [Calcutta] of the 2nd September writes as follows :—

Lord Curzon's resignation.

You may go away, but we are really sorry at this sort of departure. How much we have exhorted and wept before you, but all in vain. But still we hoped that if you would stay amongst us for some time longer you would in the long run be able to know and understand us. Your opinions might then change and you might then do something good for us. But if you go away without knowing and understanding us, who can say that you will not try to do in England the same sort of things as you have been doing here?

BANGAVASI,
Sept. 2nd, 1905.

We bear no malice or anger against you. You have abused our forefathers, but that too has failed to rouse in us any ill-will against you. We are Hindus. The teachings of our forefathers forbid us to hate or be angry with any person. Go to your country and live in happiness. The Hindus have no curse for you.

Bengal will never forget you for two reasons, First, for the partition and, second, for the present national awakening in the country. If the Hindu sons of Bengal remember their forefathers and follow their hallowed example, the memory of your name will never die in the land.

26. The *Bharat Mitra* [Calcutta] of the 2nd September gives farewell to

Lord Curzon's resignation.

Lord Curzon in the following terms :—

Your staying in India after your fall, having climbed so high, is more painful to us than the fall itself. You have been dismissed from your office, yet you are not leaving it. My Lord, please take a retrospect of what you did here. What did you come here for and what do you now leave accomplished? You must know that every ruler has certain duties to the people over whom he comes to rule: tell us, please, if you have

BHARAT MITRA,
Sept. 2nd, 1905.

discharged these duties? Even the Kaiser and the Czar sometimes accede to the prayers of their subjects; but can you show a single instance in which you have allowed the people to approach you and have listened to their prayer. Even Nadir Shah stopped the general massacre which he had ordered at Delhi when Asafjang approached him with a dagger hanging down his neck: but you are more obstinate than even Nadir Shah. Do you think your obstinacy does not cause pain to your subjects? Just for a moment think that you are leaving India simply because the Supreme Government have refused to give a post to your nomination. Would not the people of this country have left it if they had any other place of refuge? The Indians have seen the consequences of your *aid* while you are still here. They have seen that the *aid* which has given so much pain to the people of this country has not spared you too, and that at last you have fallen a victim to it.

HINDI BANGAVASI,
Sept. 4th, 1905.

27. The *Hindi Bangavasi* [Calcutta] of the 4th September, referring to the resignation of Lord Curzon on account of the authorities in England having refused to accept a nominee of His Excellency, asks wherein lies the greatness of Lord Curzon and wherein his glory, and then tries to give an answer in these terms:—Yes, there is both glory as well as greatness. He must be a great man who gives up the Government of the Indian Empire on such a trifling matter. My Lord you have certainly self-respect. We have found you out: you are really great, for you were not moved by the piteous cries of the people of Bengal on the partition question. We feel that if you had stayed in this country some time longer you would have realized the greatness of our forefathers, and the erroneous impressions formed about them as expressed in your convocation speech would have been completely removed. My Lord! the people of Bengal, if none else, will never forget you; and this for two reasons: first, so long as the pain created by the partition of Bengal is not removed they will not forget your name; secondly, so long as the spirit of patriotism which has been roused in their mind continues burning, your name will also be uppermost on their lips.

SANJIVANI.
August 31st, 1905.

28. The *Sanjivani* [Calcutta] of the 31st August writes, with reference to the rumours current in Calcutta about Sir Andrew Fraser's early resignation, that the Bengalis will be very glad if he resigns.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
August 31st, 1905.

29. The *Sri Sri Vishnupriya-o-Ananda Bazar Patrika* [Calcutta] of the 31st August notices in the following terms the rumours about the early resignation of the Lieutenant-Governorship by Sir A. Fraser:—

These rumours may not seem at first quite credible, but a little consideration will show that under present circumstances the resignation of his office by Sir Andrew is quite probable. Everybody knows that it is to Lord Curzon that he owes his office, and that hitherto he has been blindly obeying Lord Curzon's behests. It is not too much to say that if there is any sincere friend of Lord Curzon's in India at the present moment he is the Lieutenant-Governor of Bengal. Similarly if our Lieutenant-Governor has any sincere friend he is Lord Curzon. Such being the facts it would be difficult for Sir Andrew to remain in office after Lord Curzon is gone. So resignation seems to him preferable.

SANJIVANI.
August 31st, 1905.

30. The *Sanjivani* [Calcutta] of the 31st August writes:—

Perhaps, after all, Bengal is not to be saved.

We learn on the highest authority that Lord Curzon will not return home before splitting up Bengal. A list has been made ready of those Government officials in Bengal who are to go to the new Province. The Secretaries and heads of departments under the new Administration have been already appointed. It seems as if within a week's time Bengal will be sundered into two. A day of dire calamity is approaching. Bengalis, prepare yourselves and bare your breasts to receive the stroke of the thunderbolt. Make a firm and unconquerable resolve not to know what rest is, until your fatherland is reunited.

.... The same paper writes that it has been informed that an ex-Civil Surgeon of the Mymensingh district, which is the home of many zamindars, has written to one of them to the following effect:—"The partition of Bengal is being greatly opposed, but it is my belief that this measure will greatly benefit you, people of East Bengal. I trust you support the partition. Kindly send an early reply to this letter." The Lieutenant-Governor some time ago referred to certain letters he had received supporting the partition. Babu A. C. Mozumdar wished to know the names of the people who wrote these letters, but he could not get the information. From Sir Andrews' silence we judge that a few inferior men, to court His Honour's favour, have proved traitors to their country. And it is to swell this list of traitors that the letter above referred to was written.

31. A correspondent of the *Mihir-o-Sudhakar* [Calcutta] of the 1st September writes as follows on the partition question:—

MIHIR-O-SUDHAKAR,
Sept. 1st, 1905.

The partition question.

Our Hindu contemporaries declare that the greatest objection to the partition scheme is that it will destroy the unity of, and thereby weaken, the Bengali race. If by the expression Bengali race is meant all the people who inhabit Bengal, then the musalmans must be included in the expression. But I do not think that the musalman community will, in any way, be injured by the partition of Bengal. If the Bengali race have attained to any measure of unity, progress and strength, it has been through the improvement of Bengali literature and the press, but in this improvement of Bengali literature and the press, musalmans have taken no part, and I do not think that such improvement has in any way conduced to the improvement of the Musalman community. And if the improvement of Bengali literature and the press has done no good to the Musalmans, how can its decline affect them injuriously? The Musalmans have nothing to lose but rather something to gain by this partition scheme.

32. Alauddin Ahmad writes from Faridpur to the same paper pointing out the following advantages which, according to him, will result from the partition of Bengal:—

MIHIR-O-SUDHAKAR,

Advantages of the partition scheme and its one disadvantage.

- (1) Assam will be raised from her present backward condition to the level of Bengal;
- (2) the Assamese language will in time come to be merged into the Bengali;
- (.) the unity and nationality of the Bengali race is now too firmly established to be injuriously affected by the partition. The Bengali language forms an indissoluble link of union between all Bengali-speaking peoples;
- (4) there will be a competition between the Bengalis of the old province and those of the new in all walks of life, and this is sure to result in progress, even if the Government wish it to be otherwise;
- (5) the prosperity which Dacca town once enjoyed will be revived at least partially.
- (6) Assam will form a fresh field for the employment (in the public service) of Bengalis.

The one objectionable feature of the partition scheme is the omission to create a separate High Court for the new province.

33. The *Hitavadi* [Calcutta] of the September welcomes the suggestion made by "Max" in *Capital* newspaper that the Anglo-Indians and the natives in Bengal should unite to organize a joint mass meeting to protest against the partition. It is hoped that the Anglo-Indian community will forget all racial considerations and help the Bengalis in their agitation for the establishment of good Government in the country. The partition will do harm to the Anglo-Indians as well as to the natives of Bengal. It would not, therefore, be wise for the former to keep quiet over the matter.

Anglo-Indians and the partition of Bengal.

HITAVADI,
Sept. 1st, 1905.

DAILY HITAVADI,
Sept. 2nd, 1906.

34. The *Daily Hitavadi* [Calcutta] of the 2nd September says that when

The retaliation.

Lord Curzon first came out to India as Viceroy he brought with him a number of terrible arrows for use against the Indians. He forged these shafts with his own hands, and made them as powerful and mortal as possible. One by one he has shot these arrows against the Indians, and at the last moment when he is going away from the country, he has given Bengal a parting stab. But Bengal is perhaps going to retaliate by boycotting foreign articles. The *Swadesi* movement at first received nothing but ridicule from many quarters. But the Almighty has showered his blessing on it, and in eight days it has made itself felt everywhere. The Bengalis have taken to using country-made articles to the exclusion of foreign ones. Lord Curzon's object will be frustrated if the Bengalis, who have always borne the curse of being a nation of worthless speech-makers, can keep the movement alive and give it a permanence in the land. Lord Curzon thought that the partition would destroy the national life of the Bengalis. But as a matter of fact it has only served to invigorate it. All India sympathises with the Bengalis for the partition, and the *Swadesi* movement has the sympathy of all Indians, who are also showing a dislike for foreign articles. Lord Curzon has instilled a new life into the Indians by putting them to a fiery ordeal, so that if they can reap any good out of it His Excellency will deserve thanks for that. "Straight is the gate and narrow is the way that leadeth to destruction." Ever since the British conquest of India the Indians have been following this straight and narrow path. They sell raw materials to foreigners, who turn them into articles for use and sell them back to the Indian at high rates. The country has for some time past been alive to this danger. But it is the partition which has supplied it with the energy necessary for action. May Lord Curzon's arrows continue to gall the Indians for some time.

DAILY HITAVADI,
Sept. 3rd, 1906.

35. Referring to the partition proclamation, the *Daily Hitavadi* [Calcutta] of the 3rd September, writes as follows:—

The partition of Bengal.

Lord Curzon has carried out the partition in despite of the mournful opposition of the people of the country, and in total disregard of the feelings of crores of human beings. *Zid* has prevailed over reason, pride and arrogance over earnestness and sincere feeling. It has grieved us to see the failure of petitions and humble prayers and the success of brutal force. Victory to *aid*, victory to brutal force, victory to Lord Curzon. Let Bengal go to perdition. Lord Curzon is to be congratulated that he has been able to save his face. The name "Fuller" has become memorable in the history of Bengal. It has for a long time been remembered by the Bengalis in connection with the spleen-rupture case, better known as the Fuller case, in Lord Lytton's time, and in future it will be remembered in connection with the territorial rupture in Bengal.

All the members of the Legislative Council of the new province will be nominated by its Lieutenant-Governor. There will be no election. It is useless to oppose, because Lord Curzon has given us plainly to understand that our opinion has no value and that, although we are British subjects in name, we are no better than slaves in practice. The people have witnessed in the partition affair how a whimsical and arbitrary Viceroy can trample on the feelings of a meek subject nation. Lord Curzon has laid the axe at the root of our national unity and strength.

What should we do now? Lord Curzon has dispelled our illusion. It would no longer do for us to depend on the mercy of others and neglect our own duties. We must tread the rugged path of duty with nothing but our own strength to support us, else our ruin is certain. The path which we have chosen is the best under the circumstances. By giving up the use of British goods we shall compel Englishmen, specially English merchants, to lend ear to our grievances.

SANDHYA,
Sept. 2nd, 1906.

36. Referring to the issuing of the partition proclamation, the *Sandhya* [Calcutta] of the 2nd September writes:—

The partition proclamation.

Now at last the desire of Lord Curzon's heart is fulfilled. He has been ruined himself and he leaves the country ruined behind him. It is our ardent desire that he may have to expiate his sins.

37. The *Dacca Prakas* [Dacca] of the 3rd September says that the partition has been made in complete disregard of the feelings of the eight crores of Bengalis. An English Viceroy, in the intoxication of power, is going to deprive them of that nationality which they have been cherishing through seven centuries of servitude. How long will the Bengalis calmly suffer such outrages? The partition proclamation will remain a permanent blot on the person of the British Lion. But the Bengalis should not allow themselves to be disheartened yet. It should be the earnest endeavour of every one of them to make the *Swadeshi* movement a success.

DACCA PRAKAS,
Sept. 3rd, 1905.

38. The same paper publishes a lengthy account of a mass meeting held at Dacca on the 27th August last to protest against the partition of Bengal.

DACCA PRAKAS.

A protest meeting.

39. The *Swades Sampad* [Mymensingh] of the 4th September has the following:—

SWADES SAMPAD,
Sept. 4th, 1905.

The partition of Bengal.

The coming *bijaya* day will see the last embrace between east and west Bengal. But we are not thinking of the end; we are only reckoning it as the beginning. Those who love their country cannot be separated by any rules and laws. Reverence calls strength to her aid; and that strength has awakened from one end of India to the other. Lord Curzon will not remain for ever, but one's own country, one's own race and country-made goods will remain always. The auspicious love for the country, its people and all country-made article that owes its origin to the mischievous scheme of partitioning Bengal is a thing that can never diminish or die.

40. The *Daily Hitavadi* [Calcutta] of the 4th September gives an account of a mass meeting held at College Square, Calcutta, on the 2nd idem, to express grief and dissatisfaction at the partition proclamation. No less than 10,000 people were assembled at the square, and numerous small meetings also were held. National songs were sung and boycotting resolutions were passed. At 7-30 P.M. the meeting dispersed and the large audience defiled through all the streets of the town carrying black flags, singing mournful national songs, and loudly uttering the words "*Bande Mataram*," I worship thee, O mother."

DAILY HITAVADI,
Sept. 4th, 1905.

A protest meeting at College Square, Calcutta.

41. The *Sandhya* [Calcutta] of the 2nd September, writes that news has been received from Khulna that all cigarettes in stock in the local shops have been collected and burnt. The Head master of the local zilla school has appealed to considerations of free trade to deter his students from joining in the *Swadeshi* movement. Many people suspect that the District Magistrate has a hand in this. He and the Head master had a long conversation on the matter a day or two ago. A number of police constables, headed by the District Superintendent of Police, paraded the local bazar in order to prevent the burning of cigarettes referred to above. The District Superintendent has not even scrupled to threaten Kunja Babu, the Secretary of the Trading Company.

SANDHYA,
Sept. 2nd, 1905.

42. The *Daily Hitavadi* [Calcutta] of the 5th September writes:—

DAILY HITAVADI,
Sept. 5th, 1905.

The use of the Calcutta Town Hall as a place for public meetings.

Government has been somewhat moved by the frequent holding of monster meetings held in the Calcutta Town Hall to protest against its acts. A proposal is therefore being considered that the Hall is no longer to be available to the public for meetings. It must be said that the authorities are greatly mistaken if they are under the impression that by this means public meetings and agitations will cease. If the Town Hall is closed to us, then the blue sky will be the canopy over our heads, and the green sward the chair on which we shall sit. It is our belief that the authorities will never, by this means, be able to prevent the public from giving public expression to their feelings.

IV—NATIVE STATES.

43. The *Hitavarta* [Calcutta] of the 3rd September has a long article under the heading "Showering favours on Kashmir,"

HITAVARTA,
Sept. 3rd, 1905.

Kashmir.

in course of which it says, attempts have long been made to annex Kashmir to the British Empire, and Lord Curzon has, at

last, succeeded in completing the task. The vesting of the Maharaja with full powers is only a step to swallow it up. If the white people once secure a footing there, the Kashmiris would find it difficult to turn them out. It is to be hoped that the Kashmiris will protest against the mischievous policy of the new measure. If they petition the Parliament and Lord Minto pointing out the grave consequences that would follow from the colonization of Kashmir by Europeans, surely they will escape the evil. It therefore behoves the Kashmiris to leave no stone unturned to save their hearth and home.

VI.—MISCELLANEOUS.

MANBHUM,
August 22nd, 1905.

44. The *Manbhumi* [Purulia] of the 22nd August notices a meeting of the school-boys of Purulia town, in favour of the *Swadesi* movement, at which, it is said, more than 700 boys signed a pledge to abstain from the purchase of any article of British manufacture as far as possible.

PRATIJNA,
August 30th, 1905.

45. The *Pratijna* [Calcutta] of the 30th August writes as follows under the heading "Appeal to blows"—

"Appeal to blows."

When all other means fail an appeal to blows gives satisfactory results. Nothing can equal such appeals in potency. The disciples of the Muhammad, the prophet, were obliged to preach their religion to the ignorant with the Koran in one hand and a sword in the other.

It is a matter of regret that there is a class of mean-minded people who try to quench the fiery spirit of nationality, which now prevails in the country, with taunts and ridicule. There are also a number of native Government servants who are determined to persecute the friends of the country by acting as spies on them. In this state of things we would request the well wishers of our country to resort to blows against these detractors and enemies of our national movement. There are also many enemies of the country among clerks and followers of other professions who sneer at this movement from purely selfish motives. Blows will cure them also. For instance, suppose a man ridicules your national feeling under your nose. You just take him by the ear and give him two slaps on his cheeks. It may lead to a squabble and a police prosecution. But the punishment which you will receive will be either a fine of a few rupees or imprisonment for a month or two, and no patriot will shrink from such small sacrifice for the sake of his country. Besides this, the present condition of the country is such that it is all the same whether you live inside or outside the prison walls. The other day when Bipin Babu was delivering a speech in the Grand Theatre house, two or three contemptible natives were taking down notes in order to ascertain whether it contained sedition. The audience ought to have given these fellows a good thrashing. It would not constitute interference in the discharge of public duty, because the spies were dressed like ordinary men and had nothing official about them. All that might possibly ensue was an action for assault only.

PRATIJNA,
August 30th, 1905.

46. The same paper publishes a song entitled "Awakening," with a preface to the effect that when Italy was under Australian domination, an Italian patriot used to go

A song.

about singing a similar song from door to door with the object of enlisting their sympathy on behalf of their suffering mother-country. The purport of the song is as follows:—

Awake, for how long will you remain lifeless? When all have awoke, you too should awake. Do not submit any longer to oppressions committed by foreigners and calmly bear the pinch of indigence and poverty brought on by them. Why should you be incessantly oppressed with heavy taxes and unjustly prosecuted? The foreigner steals away your riches. Do you not desire to keep them yourselves? Whilst you are in severe distress the foreigner lives in affluence. Relief will not come by prayers and charity. Independence cannot be achieved but by worshipping the Goddess of Force, (*Sakti*). Take up arms and pay your debt to the mother-country. You are going to die of slow starvation. Do not, therefore, fear to die, sword in hand, in the field of battle. Such death will earn for you eternal life in heaven. Take, therefore, bloody revenge on the foreigners. Unsheathe your swords, take up arms, raise a fierce war cry, and come to the battle-field.

47. The *Barisal Hitaishi* [Barisal] of the 30th August notices meetings in favour of the *Swadesi* movement at—
Meetings in favour of the *Swadesi* movement. Goila, Navagram, Bankati, Gabha, Kulkati, Ponabalia, and Raipasa. BARISAL HITAIISHI,
August 30th, 1905.

48. Referring to the *Swadesi* movement, the *Maldaha Samachar* [Malda] of the 30th August writes that the use of *Swadesi* articles is no doubt a good thing to encourage, but it is not clear whether good or evil will result from converting this movement into an attempt to coerce the Government over the partition question. MALDAH SAACHAR,
August 30th, 1905.

49. The same paper notices what are styled two grand meetings in favour of the *Swadesi* movement, one at the school premises in old Malda on the 23rd August, and the other at the Kotwali on the 27th idem. MALDAH SAACHAR

50. The *Sanjivani* [Calcutta] of the 31st August writes that two things must be done by the earnest supporters of the *Swadesi* movement, (1) to try and produce a change in the anglicised tastes and habits of the public, and (2) to produce in the country itself things similar to the things of foreign make which are now so very captivating in the eyes of the people. It will not be very difficult to bring about a change in the tastes of the masses. The difficulty in their case will be to make the indigenous things available to them. SANJIVANI,
August 31st, 1905.

Some people are suggesting the use of *saindhav* salt in preference to European salt. But *karkuch* would be better even than *saindhav*. It is this *karkuch* which was formerly used in Orissa and Madras. Then as to sugar, there are qualities of *gur* and *dalo* produced in the country which are more sweet than sugar. What is wanted in both these cases is to make the things as easily available as possible to the retail consumer. For most people are compelled by circumstances to buy what is nearest at hand.

The same paper publishes a letter from Babu Akhay Kumar Ray of Sambalpur offering a subscription of Rs. 200 as an "offering at the feet of the land of his birth." Half of this amount is to be devoted to the aid of the scheme for the purchase of looms for the weavers in the mufassal. The other half is to go to the Association for Industrial and Scientific Education, as subscription for one year only. There is also a promise of subscriptions of equal amount to follow every year from now.

The same paper publishes notices of public meetings in support of the *Swadesi* movement:—

Dacca on the 27th August,
 Howrah on the 29th August,
 Krishnagar on the 23rd August,
 Rajshahi on the 27th August,
 Hooghly on the 30th August,
 Mymensingh on the 26th August,
 Jhalakati (Barisal) on the 20th August,
 Palong (Faridpur) on the 26th August,
 Vishnupur (Bankura) on the 30th August,
 Kalma (Dacca) on the 24th August,
 Belun (Hooghly),
 Pogaldighi (Tangail) on the 17th August,
 Bhola on the 20th August,
 Narail on the 30th August,
 Bogura on the 27th August,
 Tantiband (Pabna) on the 19th August,
 Hatia (Noakhali) on the 30th August,
 Tilli (Dacca) on the 26th August,
 Sankrail on the 23rd August,
 Mugkalyan (Howrah) on the 20th August,
 Meherpur (Nadia) on the 20th August,
 Daoat (Backergunge) on the 23rd August,
 Majdia-Belbazar on the 27th August,
 Korkandi (Faridpur) on the 25th August,

Netrakona on the 20th August,
Kurigram on the 20th August,
Jalpaiguri on the 30th August,
Habiganj (Sylhet) on the 23rd August,
Muzaffarpur on the 27th August,
Dinajpur on the 27th August.

Letters reporting the progress of the movement are published from correspondents at Ghorasal (Dacca), Aminpur (Dacca), Kalihati (Tangail) and Jalpaiguri.

Reference is made to students' meetings in support of the movement held at—

No. 38-2, Shibnarain Das' Lane (Calcutta), on the 23rd August,
Dacca on the 25th August,
Noakhali on the 13th August,
Brahmanberia,
Bhawanipur (Mymensingh),
Sherpur Town (Mymensingh) on the 21st August,
Sholghur (Vikrampur).

A poem as well as a letter, both written by Hindu ladies, is published supporting the movement. Attention is also drawn to a meeting of Hindu ladies on this question at Dacca on the 18th August last.

As indicating the support accorded by zamindars to this movement, reference is made to two meetings, one at Gauripur (Mymensingh) on the 28th August and the other at Sherpur on the 21st August.

The Bengal Branch of the Indian Christian Association is said to have held a meeting on the 28th August in support of the movement.

Two meetings of Bengalis in exile from their homes are noticed at Mamyo (Burma) on the 20th August and at Allahabad on the 28th August.

Four meetings at different parts of Calcutta are referred to, namely—

- (1) at the Town Hall, with Babu Rabindra Nath Tagore as the speaker,
- (2) at College Square on the 25th August,
- (3) at Shambazar on the 27th August, with Babu Bepin Chandra Pal as the speaker,
- (4) at Beadon Square on the 29th August.

Written pledges in favour of the use of country-made goods are being carried about from village to village for people to affix their signatures to. Reports of such pledges having been signed have come from—

Binyafair and Charabari (Tangail),	
Berabucheria	"
Singharagi	"
Binyafair Hat	"
Danya	"
Kalyanchak (Midnapur),	

Information is sent from Brahmanbaria and Chandpur of organised efforts to promote the "Swadeshi" cause.

SANAY,
Sept. 1st, 1905.

51. The *Samay* [Calcutta] of the 1st September says that the two most prominent characteristics of all prosperous nations on the face of the earth are (1) fearlessness even of death, and (2) unity. Bengalis, nay all Indians, are almost wanting in unity. There should be a class of men in the country whose sole object in life should be the promotion of unity among their countrymen. They should have no other object in this world but the well-being of their country. Mazzini and Rana Pratap should be their ideals.

MIHIR-O-SUDHAKAR,
Sept. 1st, 1905.

52. The *Mihir-o-Sudhakar* [Calcutta] of the 1st September is of opinion that the movement for a more extensive use of *Swadeshi* goods should be dissociated from the politics of the hour and taken up and encouraged on independent considerations of its general utility, in which case it is sure to succeed. And, further,

it is not right to promise not to use English goods absolutely. Let Hindus and Musalmans all unite and teach the native weavers to use improved looms, and when the outturn of cloth by these weavers shall have attained reasonable dimensions, then it will be time enough to bind oneself by a promise not to buy English cloths at all. It can never be expected that the few mills which have been established in India will be able to supply the want of the entire Indian people. Now spinning mills are a necessity. It does not much matter whether a few more weaving mills are established or not: it is to the improvement of the native weaving community that our efforts should be directed. By the use of country-made goods, one should not understand the use only of country-made cloths and *berrie* only.

53. The *Hitavadi* [Calcutta] of the 1st September publishes short accounts of meetings held at the following places for boycotting foreign articles:—

HITAVADI.
Sept. 1st, 1905.

Jessore, Dacca, Kushtia, Rangpur, Mymensingh, Jhalakati, Nilfamari, Malda, Uttarpara, Bogra, Balajorh, Mahadevpur (Rajshahi), Berhampore, Sinthi (24-Parganas), Tangail, Agra, Rajbari (Goalundo).

54. The *Hitavadi* [Calcutta] of the 1st September publishes three songs in which the Bengalis are incited to give up using foreign articles and to be up and doing in relieving the distress of the country.

HITAVADI.

55. The *Daily Hitavadi* [Calcutta] of the 1st September publishes two poems in the first of which a lover of his country is represented as asking it as a favour of his countrymen that they will not use any article of foreign make where country-made things are equally available, and that they will supply any information on indigenous arts and industries which any individual among them may happen to possess.

DAILY HITAVADI,
Sept. 1st, 1905.

The second poem dwells on the miseries of the people of Bengal and wishes for the day when they will be roused from their present state of trance.

56. The *Daily Hitavadi* [Calcutta] of the 2nd September publishes a poem in which the present prostrate and dependent condition of the country is deplored.

DAILY HITAVADI,
Sept. 2nd, 1905.

57. The *Daily Hitavadi* [Calcutta] of the 3rd September says that the *swadeshi* movement is becoming more powerful every day and that the partition Proclamation will

DAILY HITAVADI,
Sept. 3rd, 1905.

add greatly to its strength and vigour. Lord Curzon and Sir Andrew Fraser believe that this movement, which is a got-up sham in their opinion, will be brought to a close by the Proclamation. And it is this belief which has led them to issue the Proclamation so hurriedly. But they will shortly learn that they are entirely mistaken in this view.

58. The *Daily Hitavadi* [Calcutta] of the 5th September writes that under the lead of the students putting up at the Eden Hindu Hostel, the school and college students of Calcutta have decided to wear mourning for three days (4th to 6th September) as a protest against the partition of Bengal.

DAILY HITAVADI,
Sept. 5th, 1905.

Reference is also made to a meeting of Chittagong students in the hall of the City College on the 3rd September current, at which a resolution was adopted condemning the conduct of certain Municipal Commissioners of Chittagong in wiring sympathy to Lord Curzon.

A third meeting is also noticed, of about 2,000 persons, in College Square, Calcutta, where besides a Punjabi, a Madrassee and a native Christian, there were a number of Bengali youths among the speakers.

The same paper notices meetings in favour of the *swadeshi* movement:—

- (1) At the premises of Rai Pasupati Nath Bose, at Shambazar, Calcutta on the 3rd September,
- (2) at Shahpur to the south of Chetla on the same day,
- (3) at the Natmandir of the Kalibari at the *hdt* at Baidyabati on the same day,
- (4) at the school at Serampur on the same day, and
- (5) at the school at Assansol.

DAILY HITAVADI,
Sept. 6th, 1905.

59. The *Daily Hitavadi* [Calcutta] of the 6th September publishes a poem on the *Swadesi* movement by a correspondent, referring to the existence of a national life among the Bengalis as evidenced by the progress of the movement, and concluding with an appeal to all who have joined it not to falter in the resolution they have taken.

DAILY HITAVADI.

A poem on the *Swadesi* movement.

60. Referring to the telegram from the Manchester Chamber of Commerce advising the Marwari Association of Calcutta to desist from the *Swadesi* movement, the same paper writes:—

The Manchester Chamber of Commerce and the *Swadesi* movement.

The cotton-mill owners in Lancashire have not shown a grain of sympathy with the people of Bengal over the partition question. They have said not a word as to whether they are prepared in any way to co-operate with the Bengalis against the partition scheme. All that they have done has been to express an opinion that the *Swadesi* movement is an "unwise" one. We never asked the opinion of the Manchester Chamber as to the wisdom or unwisdom of our action; still they favour us with their counsel to give up the boycott movement. How laudable a desire to do good to others! What sympathy!

The Manchester mill-owners will very soon come to know whether this movement of the Bengalis is a wise one or the reverse. The quantities of cloth for which indents are sent out from Bengal on the occasion of the *Puja*, have mostly already been landed in Calcutta, or will soon be. No wonder, therefore, if the Lancashire mill-owners still fail to understand that it will not be long before they are rudely awakened from their happy dreams. They have not yet come to realise anything of the bitterness of feeling prevailing among the Bengalis. It is on the approaching *Bijaya* day that they will learn what a fire has been kindled all over Bengal.

When the cotton-mills stop works and the mill-operatives, harassed by hunger, become uncontrollable like wild animals, then shall we see what stuff the Manchester Chamber of Commerce is made of. Then shall we see if they can afford calmly to describe the attitude of the mill-operatives as "unwise" and to advise them to keep quiet.

BANGAVASI,
Sept. 2nd, 1905.

61. The *Bangavasi* [Calcutta] of 2nd September is exceedingly glad that the pandits of Navadwip have taken up the cause of the *Swadesi* movement, and hopes that the pandits of Bhatpara will lose no time in doing the same. Of all the foreign articles which are prejudicial to the Hindu religion, foreign salt and foreign sugar are the chief, and they can be very easily dispensed with. The pandits are prayed to save the Hindu religion by forbidding the use of these two foreign articles by Hindus.

62. The same paper publishes short accounts of meetings held in the following places in favour of the *Swadesi* movement:—

Swadesi movement meetings.

Calcutta, Kalighat, Sinthi (24-Parganas), Howrah, Sibpur (Howrah), Hooghly, Bali (Hooghly), Contai (Midnapore), Cuttack, Navadwip, Berhampore, Kushtia (Nadia), Meherpur (Nadia), Rangpur, Nilfamari (Rangpur), Tangail (Mymensingh), Mahadeopur (Rajshahi), Ghorhamara (Rajshahi), Jhalakati (Barisal), Pengua (Faridpur), Palang (Faridpur), Rajbari (Faridpur), Chandpur (Tippera), Muzaffarpur (Tirhut), Malda, Deoghur, Dacca, Poona (Bombay), Amraoti (Central Provinces), Krishnagar (Nadia), Uttarpara (Hooghly).

BANGAVASI.

63. The same paper publishes a number of contributed paragraphs in which the following suggestions are made:—

The *Swadesi* movement.

1. Do not purchase foreign articles on the occasion of the ensuing *Puja*, not even for ladies.

2. Give up drinking foreign wine.

3. Do not purchase enamel ware.

4. It is foolish to destroy foreign articles that are already in the country. They should rather be distributed among the poor.

5. The rich men of the country should come forward to invest capital in industrial enterprises.

6. Comparative lists of foreign and country-made articles of all sorts should be widely circulated in the country.

64. The *Howrah Hitaishi* [Howrah] of the 2nd September publishes an account of a meeting at the Howrah Town Hall on the 29th August last in favour of the *Swadesi* movement, which is said to have been attended by about 5,000 people.

HOWRAH HITAIISHI,
Sept. 2nd, 1905.

65. The *Khulnavasi* [Khulna] of the 2nd September publishes a song from the student community of Senhati, headed "Welcome," dwelling on the present fallen condition of the country, and calling on all to unite in its service by boycotting articles of foreign make and by endeavouring to restore the industrial prosperity of India.

KHULNAVASI,
Sept. 2nd, 1905.

66. The *Sandhya* [Calcutta] of the 2nd September writes:—

Henceforth tall talk must be given up and quiet solid work begun. Strength must be secretly laid in, and in the following way. The system of education should first be reformed. We must establish schools of our own in every town and village. The less students go to English schools and to schools owned by Englishmen the better. In the proposed *Swadesi* schools, the English language should not be entirely discarded, but should occupy a subordinate position, be used as a sort of handmaid as it were, Aryan knowledge occupying the predominant position. Our slavery will not be quite eradicated from our hearts so long as we make over our children to the Europeans for education and refuse to take this duty on ourselves.

SANDHYA,
Sept. 2nd, 1905.

The next thing to be done is to improve the indigenous arts and industries. The mere holding of meetings and making bonfires of Manchester cloths will neither do any good to the country nor bring the English to reason. The English will never prove amenable to control unless you can give them a home thrust. The first resolve should, therefore, be not to use any foreign goods. The next resolve should be for such things as are not available in the country itself first to try and get them from China and Japan, or failing China and Japan, from Germany or America, and if it cannot absolutely be helped then alone to go to England. But this resolve must include a further resolve to see that in four or five years' time hence, our native land should be made independent of the assistance of foreign sources as regards its supply of cloth at least. We should at least be able to boast that our own fatherland feeds and clothes us, that for these necessities of life we have not to go to foreigners. But it is no good hurrying in this matter. Neither will loud boastings do anything. Looms must be started in every village. One loom can at most produce cloth sufficient for 50 heads for a year. If enthusiasts give up all big talk of opening mills and the like, and set themselves to starting looms, each in his own village, then our country will in a very short time be in a position to supply its own clothing. The assistance of zamindars in this direction would be simply invaluable.

The third thing to do is to come as little in contact with the English as possible. The English are the ruling race. Obey the laws of the rulers, but do not approach the English if you can help it. If the English ask for subscriptions, do not pay them. If they get up any festivities, do not join them. Just do as much as it is the duty of subjects to do, but nothing more. By this sort of firm attitude we shall gain strength ourselves as well as bring the English to reason.

67. The *Sandhya* [Calcutta] of the 4th September publishes a "National Song" for the Bengalis, with a reference to the *Swadesi* movement, from the pen of Babu Pramatha Nath Ray Chowdhary.

SANDHYA,
Sept. 4th, 1905.

68. Under the head-lines "The bull in a fury; danger to the clerks," the *Sandhya* [Calcutta] of the 6th September has an article with reference to the correspondence in the *Englishman* newspaper of Calcutta threatening dismissal or reduction of the pay and allowances of Bengali clerks in European mercantile offices as a sort of answer to the *Swadesi* movement. These

SANDHYA,
Sept. 6th, 1905.

clerks are counselled to stand firm for a little while. They are counselled to resign in a body if they are threatened with any reduction of salaries. It is urged that if they can persevere in this attitude for a month or two, their European employers will be brought to their senses. The clerks may be servants, but they do not know their own strength. The article concludes:

If the European merchants of Calcutta actually carry into effect these threats, we shall fix a date for calling a monster meeting. Not only will a meeting be summoned, we shall by force make all zamindars and other favourites of fortune devote themselves to the cause of their country's safety. These white skinned bulls must be taught a good lesson if they really proceed to act on their threats. There is only one way to do this, namely, a thrust at the stomach. In the sequel, the bull will be driven by pangs of hunger to grovel at our feet.

We cordially summon all clerks of European mercantile offices to the office of the *Sandhya*. Some definite consultation must be held over this question. We must never recede. We assure them that this insignificant newspaper is animated by such a great spirit that arrangements for support enabling them to keep up the struggle for a month or two can easily be made.

Brethren, do not be afraid. Remain firm and immovable. Be encouraged by a contemplation of the sorrows of your countrymen at large to bear with pains and sufferings. A little firmness on your part and the bull will be tamed and the country generally benefited.

SANDHYA,
Sept. 6th 1905.

69. Referring to the telegram from the Manchester Chamber of Commerce advising the Marwari Association of Calcutta to desist from the *Swadesi* movement, the same paper writes:—

It is because the pockets of the English workmen still remain untouched that we are treated to all this brag, and this attempt to be-little the movement. But the English public will now come to understand that the movement is not one to be trifled with. And if they agree to suffer in their own pockets, how can that harm us any way? We may be wise or we may be unwise, but we are resolved in any case to boycott, as much as possible, all articles which are not country made. Whether Bengal remains severed, or is reunited, we are determined to keep alive amongst ourselves the spirit of self-help which has come into prominence. Everyone of us, irrespective of age and sex, understands very well what sort of friends to us the English traders are. They may take up a superior and patronising attitude and advise us as to our duties, but all that can only add to the bitterness of feeling which prevails amongst us. It must, therefore, be said, that the signs are auspicious on all sides. This assumption of superiority and refusal to assist in the agitation against the partition of Bengal on the part of the English merchants will do us good rather than the worse. Let us now give up all feelings of offended dignity or retaliation, but simply from a sense of duty firmly resolve to give up all things foreign. The life which has reawakened amongst us should not be allowed to be nipped in the bud, either by the noisy threats or by the suave advice of Europeans.

DACCA PRAKAS,
Sept. 3rd, 1905.

70. The *Dacca Prakas* [Dacca] of the 3rd September publishes accounts of meetings held at the following places in connection with the *Swadesi* movement:—

Bhagyakul, Chachurtola (Vikrampur), Sonakanda (Narayanganj), Manikganj, Ichhapura, Dhankati (Idilpur), Batra (Tangail).

HITAVARTA,
Sept. 3rd, 1905.

71. The *Hitavarta* [Calcutta] of the 3rd September notices the sympathy expressed by the *Maharatta* paper with the *Swadesi* movement started by the people of Bengal.

The *Maharatta's* sympathy with the *Swadesi* movement.

DAILY HITAVADI,
Sept. 3rd, 1905.

72. The *Daily Hitavadi* [Calcutta] of the 3rd September publishes a song in which the Bengalis are exhorted to remain united in mind in spite of the partition.

The partition.

DACCA GAZETTE,
Sept. 4th, 1905.

73. The *Dacca Gazette* [Dacca] of the 4th September has the following in its English columns about the *Swadesi* movement:—

The *Swadesi* movement.

The promoters of the movement seem to have declared a regular crusade against articles of foreign manufacture. They appear to be bent upon driving away foreign goods out of the Indian market sooner or later. So far they do

not transgress the limits of justice and fair play, and there is not any very serious thing to be said against them on this account. But some of them, of course in their excessive zeal and eagerness for the furtherance of the cause, are reported to have adopted measures which are open to serious objection on more grounds than one and detrimental to the best interests of the cause itself. We beg to suggest here a word or two by way of advice to the leaders of the *Swadesi* movement in the hope that they will be taken in the spirit in which they are offered.

In the first place, it should be borne in mind that the foreign goods already in stock must be disposed of before the local traders and shop-keepers may be asked to stop the indent of foreign articles and import articles of local manufacture. The local leaders would do well to devise some means for the disposal of these goods. In the absence of any such provision if the drastic measure of stopping the sale of foreign goods at all costs be persistently followed, as is reported to be done by some of the earnest workers in the cause, it would cause serious hardship, nay ruin, to many. Such a procedure would thus simply exasperate the shop-keepers, or at best, would compel them to pass off these goods for local ones and thus practise deception upon the unsuspecting purchasers in which case their sympathy and co-operation cannot be counted upon.

In the second place, the promoters of the movement would do well always to remember that, in furthering the cause, they do not fall within the clutches of the penal laws of the land. Some of them are reported to trespass into shops to dissuade people from purchasing foreign articles and to use force, amounting at times to a criminal offence, to the purchasers of foreign goods to influence them to desist from so doing. They should always keep it before their mind's eye that such criminal trespasses and the use of such criminal force would make them liable to prosecution under the Penal Code. It should always be remembered that, if one such case of prosecution crop up ending in the conviction of the accused, the detractors of the movement would grow jubilant over the fact and the progress of the movement itself be seriously hampered.

74. The *Hitavarta* [Calcutta] of the 3rd September says our eyes were

HITAVARTA,
Sept. 3rd, 1905.

Unequal distribution of relief among the sufferers at the Kangra earthquake.

filled with tears to read the description given by a representative of the *Tribune* who was sent to Nurpur in Kangra to report on the relief which is being given to the sufferers from the earthquake. The report shows how the European officers are helping their kith and kin with money collected from the natives of this country, while the respectable poor of this country are suffering all sorts of hardships. The officials gave away money to whomsoever they liked without paying any regard to the condition of the sufferers. The paper quotes an instance in which a European officer gave Rs. 500 to a European who had come to Kangra after the earthquake to take the furniture of his deceased brother, and promised him further help if necessary. The *sharifs* of Kangra are respectable people, though poor. When asking for relief they were taunted by being told to be ashamed of begging. Is it just on the part of the authorities to give the white men what has been taken from the black? Is the Lieutenant-Governor of the Punjab sitting with his eyes shut? His Honour ought to punish such brutes of men and see to the help of those who have actually suffered from the earthquake.

75. The same paper prays that after duly considering the following facts

HITAVARTA,

The royal visit and famine in India.

the authorities will issue their final orders regarding the royal visit to India:—

As there is likely to be a famine in several parts of India, His Royal Highness will not be able to visit them. The festivities will only be a source of suffering to the people, for the officials will have to devote all their attention to give a suitable reception to His Royal Highness at a time when their duty would require them to relieve human suffering.

URIYA PAPERS.

76. The *Uriya and Navasamvad* [Balasore] of the 23rd August states that owing to want of rain great anxiety prevails among the people of Mayurbhanj State, where the

URIYA AND
NAVASAMVAD,
August 23rd, 1905.

Crops in Mayurbhanj.

price of rice is rising fast.

URIYA AND
NAVASAMVAD,
August 23rd, 1905.

SAMVAD VAHIKA,
August 24th, 1905.

GARJATBASINI,
August 27th, 1905.

UTKALDIPKA,
August 26th, 1905.

UTKALDIPKA.

STAR OF UTKAL,
August 26th, 1905.

GARJATBASINI,
August 26th, 1905.

SAMVAD VAHIKA,
August 24th, 1905.

URIYA AND
NAVASAMVAD,
August 23rd, 1905.

URIYA AND
NAVASAMVAD.

URIYA AND
NAVASAMVAD.

URIYA AND
NAVASAMVAD.

77. The Puri correspondent of the same paper states that the cessation of rain has created despair among the people of that district.

78. The *Samsad Valika* [Balasore] of the 24th August states that though there was a small shower of rain in the Soro thana of that district in the last week, want of rain is felt everywhere. The anxiety of the people is very great as the price of paddy is rising.

79. The *Garjatbasini* [Talcher] of the 27th August states that though a shower of rain has done some good to the standing paddy crop, the general feeling of the people of Talcher is that a famine is near at hand.

80. The *Utkaldipika* [Cuttack] of the 26th August states that though there were nominal showers of rain in the last week, the price of rice has begun to rise, and its effect on the poor has begun to be felt.

81. The same paper states that out of 69 persons attacked by cholera in Cuttack in the last week 32 died. Thus the rate of mortality has slightly decreased.

82. The *Star of Utkal* [Cuttack] of the 26th August states that in one month 500 persons died of cholera in Puri, and more than 100 died of the same disease in Cuttack. Cholera is also raging at Jajpur, and a few stray cases have occurred at Kendrapara.

83. The *Garjatbasini* [Talcher] of the 26th August states that though cholera has abated a little in Puri, the average daily mortality due to that cause in that town is at present about ten.

84. The *Samsad Valika* [Balasore] of the 24th August states that about 700 persons died of cholera in the Puri town, and that the people of that town are engaged in burning ghee (clarified butter) in large quantities in front of the temple of Jagannath with the object of averting the fell disease. The writer observes that it is no doubt creditable to the Municipality to have spent a good sum on medicines, doctors and general sanitation, but the Municipality should have begun its work much earlier.

85. The *Uriya and Navasamvad* [Balasore] of the 23rd August has reason to be satisfied that the average daily mortality due to cholera in Puri has come down to three or four. Cholera on the one hand, and the prospect of a famine in the near future on the other, have made the Puri people dejected in spirit.

86. In drawing the attention of the authorities to the rules of admission into the Cuttack Medical School, the same paper points out that though the Inspector-General of Civil Hospitals has been addressed on the subject, no modification of the rules in favour of the Uriya students has as yet been made. The school turned out 310 Uriya Hospital assistants in the past, and the majority of them proved useful to Government and the public in different parts of India. Thus experience proves that the possession of the matriculation certificate or a higher degree is not a necessary qualification for a candidate for admission into the Medical School. The writer hopes that the authorities will not practically deny medical education to the Uriyas by demanding higher initial qualification from Uriya candidates for admission to the only institution of its kind in Orissa.

87. The same paper has reason to believe that the educated members of the domiciled Bengali community in Orissa have been practically ostracised from the service of the Native States in that Province, and hopes that Government as also the Native Chiefs will take their claims into consideration in so far as such service is concerned.

88. The Cuttack correspondent of the same paper enumerates the defects or failings of that municipality to show that the municipal administration of the Cuttack town is not efficient in any way.

89. All the Native papers of Orissa mourn the death of Babu Jogendra Chandra Basu, Proprietor of the *Bangabasi* and the *Telegraph*, whose services to Bengali literature and the Bengali public were simply invaluable.

ALL THE NATIVE PAPERS.

Death of Babu Jogendra Chandra Basu.

90. The *Garjatrasini* [Talcher] of the 26th August is sorry to find that a dacoity was committed in village Barajharan in the Angul district in day-time. It was followed by another dacoity in the Nissa village of that district. The writer has every reason to hope that the dacoits will be soon brought to justice.

GARJATRASINI,
August 26th, 1905.

91. The same paper is glad to learn that the cultivation of gram has proved successful in Angul, and believes that the outturn will be sufficiently large to enable Angul to depend entirely upon local supply.

The cultivation of gram in Angul.

GARJATRASINI.
STAR OF UTKAL.
August 26th, 1905.

92. The *Star of Utkal* [Cuttack] of the 26th August states that the residents of Cuttack met together in the Municipal Park to arrange for boycotting British goods.

The Swadeshi movement.

The *Utkaldipika* [Cuttack] of the 26th August however states that a meeting was held in the Cuttack Municipal Park under the presidency of Mr. Janaki Nath Basu with the object of patronising products of local manufacture and industry. Names of persons including 87 students of the local Medical School, who have taken vows not to use foreign goods, were read out at the meeting. Messrs. Dhirendranath Chowdhury, Biswanath Kar and M. S. Das, C.I.E., entertained the meeting with their patriotic speeches.

STAR OF UTKAL.
August 26th, 1905.

93. The same paper states that one Mukhtear and 118 touts practise in the Munsif's Court at Kendrapara, and that a large number of these touts profess themselves to be the muharrirs of the four pleaders who are the only persons authorised to practise in that Court. Thus each pleader has twenty to thirty muharrirs, which is simply incredible, because the pleader himself earns very little. The writer is glad to learn that Mr. Skinner, the District Judge, has found out the actual state of things and made a representation on the subject to the High Court.

Touts in the Munsif's Court at Kendrapara.

STAR OF UTKAL.

94. The same paper regrets to learn that the executors of the Darpan Estate, who are all first class men and hold high position in society, could not agree amongst themselves in managing the trust, and that as a result, they made over the estate to the District Judge who has appointed a Receiver to manage it for a temporary period. What a sad comment on the capacity of Indians to govern themselves!

The Darpan Estate.

STAR OF UTKAL.

95. The same paper is of opinion that three munsifs should be entertained at Cuttack for a temporary period to clear off the arrears that have been accumulating steadily, and that there is no necessity for transferring Satis Babu, who is not only doing excellent work, but is popular and spoken of highly by the District Judge.

Arrears in the Munsif's Court at Cuttack.

STAR OF UTKAL.

96. Referring to the presence of too many Uriya graduates in the capacity of Sub-Deputy Collectors and Deputy Collectors, who are supposed to be local men and to have too many friends and relations among the litigants and ministerial officers, the same paper suggests that they should be posted to the districts of Bengal proper, where they will find good opportunity to learn their work thoroughly, for the Collector of Cuttack finds it difficult to trust them with responsible work.

Uriya graduate Sub-Deputy and Deputy Collectors.

STAR OF UTKAL.

97. The same paper regrets to find that the work file of the Cuttack Sub-Judge is in arrears and that two suits instituted in 1903 are still pending. The writer is aware that the Sub-Judges betray weakness in granting frequent adjournments to meet the convenience of senior pleaders. The writer further suggests that the inability of the District Judge to deal with complicated civil suits contributes, to a slight extent, to the congestion of the work files.

Arrears on the file of the Cuttack Sub-Judge's Court.

STAR OF UTKAL.

UTKALDIPIKA,
August 19th, 1906.

98. The same paper states that in the matter of high education, the Uriyas of the Ganjam district in Madras are in a most unfortunate position, for out of the two second grade colleges in that district one is going to be abolished on the recommendation of the Madras University Board of Inspectors. This is the way Lord Ampthill wishes to spread and improve English education among the Uriyas in Ganjam.

UTKALDIPIKA.

A Press-room at Writers' Buildings, Calcutta.

99. Referring to the foundation of a Press-room in the Bengal Secretariat for the benefit of newspapers in Bengal, the same paper observes that the discontinuance of the supply of annual reports and other papers to the leading journals under the existing system will inconvenience the editors, who will be prevented from going through them in their leisure hours and offering their comments on the same.

UTKALDIPIKA.

The system of distributing medicines in rural markets.

100. Referring to the system of distributing medicines in rural markets and the resolution of the Cuttack District Board to try the system in the Dharmasala and Jagat-singpur thanas of that district, the same paper observes that it will no doubt do some good, but what is most needed is the establishment of one dispensary properly equipped with medicines, instruments and doctors near each thana of the district. The Cuttack District Board should consider the question seriously.

UTKALDIPIKA.

A resolution of the Director of Public Instruction approved.

101. The same paper approves of the resolution of the Director of Public Instruction, Bengal, to recognise and encourage country games such as *Baguri* and *Kabati*, etc., in the vernacular schools of Orissa, because cricket, football and other European sports are not only foreign in their nature but are expensive and are therefore beyond the means of the ordinary pupils of those schools.

UTKALDIPIKA.

The agitation against the partition of Bengal.

102. Referring to the magnitude of the agitation that is being carried on in Bengal in connection with the partition of Bengal, the same paper is convinced that the measure will no doubt do great injury to the Bengalis. The writer is aware that the Uriyas are dissatisfied because the measure failed to unite all the Uriya-speaking districts under one Provincial Government. Thus the writer is driven to the conclusion that Lord Curzon while trying to serve every body has served no body, and while attempting to build a beautiful goddess has produced a hideous monkey.

UTKALDIPIKA.

The resignation of Lord Curzon.

103. Referring to the resignation of the post of Viceroy and Governor-General by Lord Curzon, the same paper points out that His Excellency will lose little, for he was to vacate the post a few months later, and that the Indian public will lose little, for they were never satisfied with his work. No doubt Lord Curzon wanted to love India and do good to her, but either through errors of judgment or through the misfortune of the Indians, the net result of his administration was more on the side of evil than on that of good. The Indians do not seem to regret his departure from India.

UTKALDIPIKA.

Municipal taxation in Cuttack.

104. Continuing its article on Municipal taxation in Cuttack, the same paper points out further irregularities of the Appeal Committee, and observes that the rate-payers of Ward No. 8 have brought to light such facts as would, no doubt, lower the prestige of the Chairman and his Assistants in the eyes of every fair-minded man. The writer therefore requests the Commissioners, who are true to the interests of the rate-payers, to discuss the subject at a general meeting of all the Commissioners.

UTKALDIPIKA.

The exemption of certain estates from the operation of the sale law.

105. Referring to the policy of the Cuttack Collector to exempt certain estates from the operation of the Sale Law and bring other estates under its scope, the same paper observes that each individual default should be examined on its own merits. That a landlord failed more than once to pay the revenue of his estate in time is no reason why his estate should be sold off. It requires to be seen whether drought, flood, high assessment of revenue or the recusant character of the tenants have had anything to do with the pecuniary

condition of the proprietor of the estate. This can be easily done by deputing a Sub Deputy Collector or a Deputy Collector to hold an investigation on the spot. If the landlord is really to blame, he may be punished by the enforcement of the Sale Law, but if he is really surrounded by circumstances over which he has no control, it behoves the Collector to show him leniency as many times as he defaults, provided he pays the revenue before the estate is sold. The sun-set law is no doubt a hard measure, and if the Collectors do not administer it judiciously and sympathetically, its effect on the economic condition of the people will be simply disastrous, for estates will fetch lower prices day after day, and will summarily pass from hand to hand within a few years, throwing the landed interests into the greatest confusion, exhausting their resources and impairing their staying powers in every way.

106. A Cuttack correspondent of the same paper brings the services of Mr. A. C. Syam, an Assistant Surgeon, in connection with the cholera epidemic that prevails in that town to the notice of the public and states that his services to the cholera patients in Baxibazar and Ranihat are simply invaluable.

SAMVAD VANIKA.
August 26th, 1906.

ASSAM PAPERS.

107. The *Paridarsak* [Sylhet] of the 31st August writes to thank the Assam Administration for having attended to the redress of the oppressions on the prisoners in the Sylhet jail noticed in its previous issues.

PARIDARSAK,
Sept. 6th, 1906.

108. The same paper writes that on the 19th August last, a prisoner in the Karimganj jail of the name of Habizali objected to being employed in the oil-press, whereupon he was whipped. While undergoing this chastisement he cried out aloud in his pain. His cries brought the jailor to the spot, who, as a punishment for his having made a loud noise, had the prisoner's beard pulled by a khilibardar, with the result that five or six hairs came off the man's face.

PARIDARSAK.

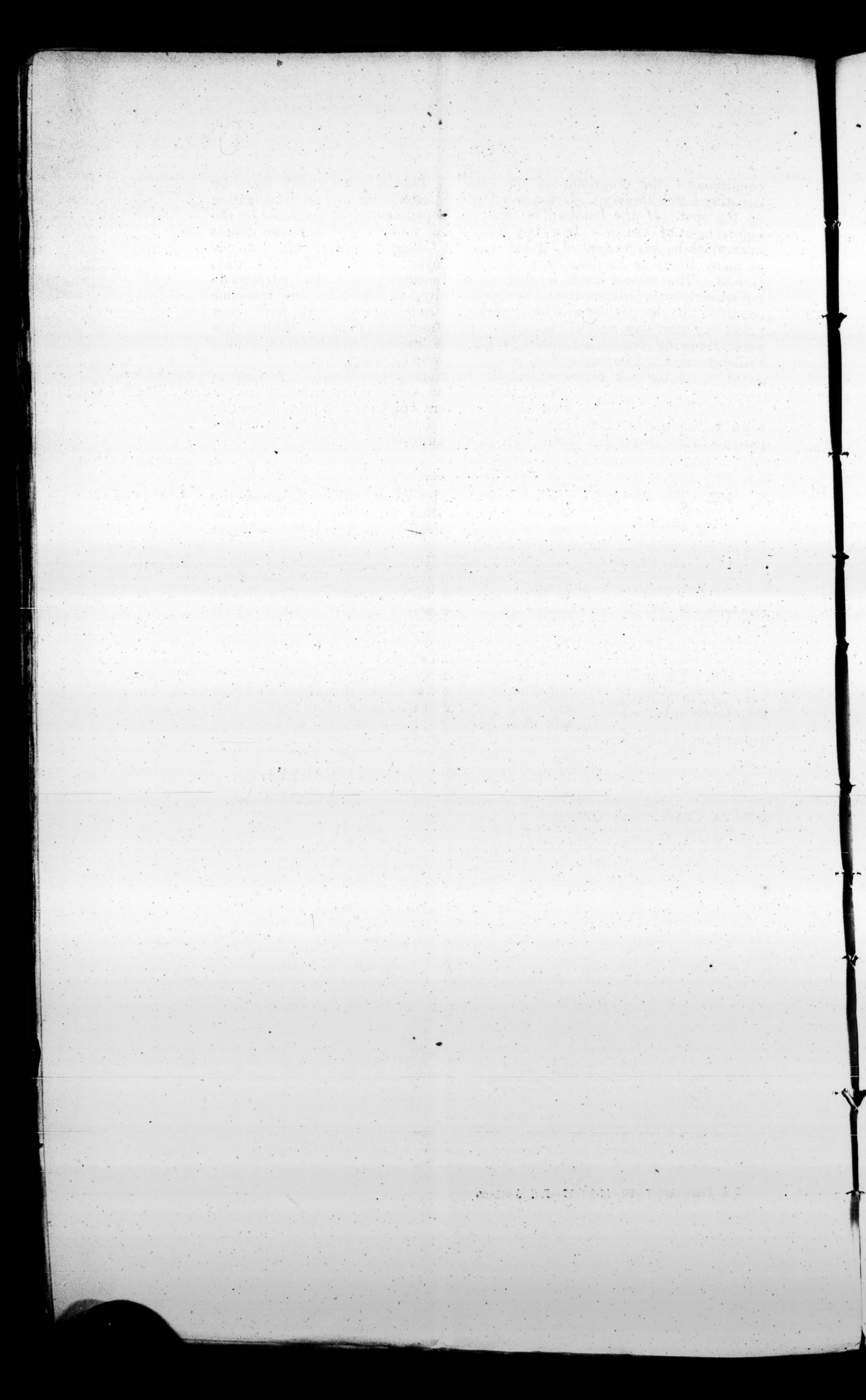
109. The same paper complains of the frequent change of incumbents of the office of Director of Public Instruction in Assam since the vacating of that post by Dr. Booth. It is said that owing to this cause the work of the department is suffering.

PARIDARSAK.

NARAYAN CHANDRA BHATTACHARYYA,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 9th September, 1905.



REPORT (PART II)
ON
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 9th September 1905.

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I.—FOREIGN POLITICS.

1160. The *Bengalee* holds that by waiving her claim to an indemnity Japan has proved her extraordinary powers of recuperation and her ability to recover unaided from the drain and exhaustion of the most gigantic war known in history. Great in war, greater still in peace, Japan stands to-day as the cynosure of all eyes, inspired by a patriotism, a heroic valour, and a generous magnanimity to which history furnishes no parallel.

BENGALIAN,
2nd Sept. 1905.

II.—HOME ADMINISTRATION.

(a)—Police.

1161. The *Bengalee* draws attention to the case in which a respectable Hindu lady was robbed of her jewels at Deoghur and both herself and her husband beaten by the dacoits. The local police having failed to trace the offenders, the Inspector-General of Police is besought to take notice of the occurrence and rid this sanitarium of such dangerous pests.

BENGALIAN
2nd Sept. 1905.

1162. The *Bengalee* relates that an accident occurred to the conveyance of one of the guests of Mr. Justice Mitra, in Grey Street, and a crowd gathered to see the fun. The police constable on duty tried to disperse the crowd, but only succeeded in being himself hustled, whereupon he brought from the thana a number of other constables, 20 or 25 in all, who laid about them indiscriminately. Among the men injured were Mr. Justice Mitra's peon and two syces, and the Hon'ble Bhupendra Bose's men.

BENGALIAN,
2nd Sept. 1905.

1163. The same paper is of opinion that the enquiry into this riot should not be held by the Commissioner of Police, but a magisterial investigation should be held.

BENGALIAN,
3rd Aug. 1905.

1164. The *Amrita Bazar Patrika* is of opinion that the same reasons which led the Police Commission to recommend the employment of up-country men as constables in the Calcutta police force in preference to Bengalis, should have led them to recommend that in the United Provinces' police force none but Bengalis should be appointed constables, but this they did not do.

AMRITA BAZAR
PATRIKA,
4th Sept. 1905.

The uselessness of up-country men as constables was the other day demonstrated in the Grey Street riot, where all the constables who created the disturbance were up-country men. Were they Bengalis, they would never have ventured to intimidate the Hon'ble Judge of the High Court opposite whose house the row occurred. The Commissioner of Police is asked to replace these men by Bengalis.

1165. The *Amrita Bazar Patrika* hears that a Muhammadan teacher belonging to a school in Mirzapore Street proposes getting up a demonstration in favour of the partition and parading the streets in opposition to the Bengali students. As this would invite collisions, the *Patrika* hopes the leaders of the Muhammadan community will prevent these demonstrations, and that the Commissioner of Police will take notice of the fact.

AMRITA BAZAR
PATRIKA,
5th Sept. 1905.

(e)—Local Self-Government and Municipal Administration.

1166. The *Amrita Bazar Patrika* draws the attention of the Lieutenant-Governor to the illegal order of the District Magistrate of Burdwan suspending the Sadar Local Board of Burdwan. Among the delegates elected to the District Board was Babu Rakhal Chandra Das, B. L., but the Magistrate cancelled his election, nominating another gentleman in his place. Rakhal Babu has therefore intimated the Government that he intends instituting a suit for unjust deprivation of his membership. As a result the Local Board was suspended.

AMRITA BAZAR
PATRIKA,
5th Sept. 1905.

(h)—General.

BHAR NEWS.
30th Aug. 1905.

1167. The *Behar News*, contemplating Lord Curzon's various administrative measures, cannot help rejoicing at the fate that has befallen His Excellency. India, it says, will survive his resignation, for, after all, "he is not as indispensable as he imagines himself to be with characteristic immodesty."

AMRITA BAZAR
PATRIKA,
2nd Sept. 1905.

1168. Taking a survey of His Excellency's administration, the *Amrita Bazar Patrika* shrewdly suspects that one of the objects of Lord Curzon's mission to India was to strangle the Bengali Babu, though it is not very clear why His Excellency should have felt such deep prejudice against the Bengalee, unless it was due to their prominence as political agitators. Personal contact with the leaders of the Bengali community could not have engendered in His Excellency this feeling of antipathy, as His Excellency has not met six of the leading Bengalis in all his six years' rule. Lord Curzon leaves the country seething with discontent, and even the visit of Their Royal Highnesses will be powerless to cement the bond of affection between the Sovereign and the subject. But the journal derives consolation from the thought that if the Bengalis are miserable, so is His Excellency over the Army Reorganisation Scheme.

BENGALIEE,
3rd Sept. 1905.

1169. The *Bengalee* publishes a letter from Babu Jatra Mohan Sen, late Member for the Chittagong Division in the Lieutenant-Governor's Council, reporting that the public was not aware that a meeting for the purpose of expressing regret at the Viceroy's resignation was being held. The notice convening the meeting of the 25th ultimo did not contain the subject of the Resolution among the items of business. The action of the Municipal Commissioners has greatly scandalised the public.

BENGALIEE,
5th Sept. 1905.

1170. The *Bengalee* strongly condemns the proposal to endeavour to keep Lord Curzon in office, until after the Royal reception, on the ground that His Excellency's unpopularity, will mar the cordiality and success of the celebrations. The move is attributed to the Viceroy himself, who is reluctant to vacate his office, but the journal urges that Lord Ampthill should be appointed to act until Lord Minto's arrival.

BENGALIEE,
6th Sept. 1905.

1171. The same journal disapproves of the proposal that has been set on foot "with the knowledge and approval, if not the initiative of Lord Curzon himself," to secure a prolongation of His Excellency's services till March next, and says that the reference to Lord Minto's lack of large private means was conceived in execrable taste and is calculated to lower the Viceroy-designate in the estimation of the Native Chiefs of India. Lord Minto owns 16 thousand acres, while Lord Scarsdale owns 11 thousand, but "we admit that Lord Minto has not sought to add to his paternal acres by forming one of those matrimonial alliances across the Atlantic which have been the financial salvation of not a few of the nobility of old England."

BENGALIEE,
1st Sept. 1905.

1172. The issue of the proclamation regarding the partition of Bengal has, says the *Bengalee*, accentuated the boycott of British goods, and Lord Curzon and Sir Andrew Fraser are deserving of thanks for effecting the union of the masses with their natural leaders—a result which the Congress has been so long strenuously seeking to achieve.

Meetings of the classes and masses are being held everywhere, and action is being taken as a protest against the indifference of the British public in regard to Indian affairs and the contemptuous treatment of Indian public opinion by the Government of the country.

AMRITA BAZAR
PATRIKA,
6th Sept. 1905.

1173. The *Amrita Bazar Patrika* publishes a letter from a correspondent urging the appointment, when necessary, of a committee of the most able pleaders, mukhtars, and barristers available to defend, without fee, all who are prosecuted in connection with the partition. He exhorts the people to boycott not only goods but *men* who are unfaithful to the national cause and *kowtow* to any of the officials connected with the scheme. Such Governors or Commissioners should not be received or seen off, and no self-respecting Bengali should attend

the durbars and levees in the new Province or enter the new Council. It is also suggested that the present Members of Council, Honorary Magistrates, and the like should resign and thus act like men instead of a flock of sheep. Government service should be discarded for business—industrial, manufacturing, and otherwise, and classes should be opened for the training of such men.

The writer encourages the *Swadeshi* movement, and hopes that the brotherly union already shown between Hindus and Muhammadans will be widespread, as the present trouble is like the darkness before the coming day, which will witness the birth of a nation.

1174. The *Bengalee's* Hooghly correspondent complains that Mr. Shout, late Deputy Collector and Deputy Magistrate, who prosecuted his tailor a short time ago, is again making himself conspicuous. He ordered a peon,

Mr. Shout, Excise Deputy Collector, Hooghly.

who was on his way to the ghat to bathe, to accompany him. On the man refusing, he was arrested and suspended for a month and transferred. On hearing the order passed, the peon is alleged to have intimidated Mr. Shout, who had him prosecuted on this charge, but the trying Magistrate dismissed the case.

BENGALEE,
5th Sept. 1905.

1175. The *Amrita Bazar Patrika* regrets that Lord Curzon will not be here to see the effect of his proclamation of the new province. The present agitation is only the beginning of the end. His Excellency, after kissing

Lord Curzon and the partition of Bengal.

the rod which the Secretary of State applied upon his back, now turns his irresistible power against the Bengalis. Let not the latter be cowed down "by the unexampled wrong of a bitter, unsympathetic, and discredited Viceroy, and let them stick to boycott, and we shall see whether or not the author of partition will not one day be compelled to render an account of his parting stab to his own countrymen."

AMRITA BAZAR
PATRIKA,
2nd Sept. 1905.

1176. Although no details of the partition scheme have been published, the *Bengalee* learns that the head-quarters of the new province will either remain at Shillong for the next three years or will be transferred to Chittagong, on account of the latter being further away from Calcutta than Dacca.

The details of the partition scheme.

The two Members of the Board of Revenue will be Messrs. Savage and Melitus, and no Assamese will be appointed to the new Legislative Council, so that the partition will be as distasteful to them as to the Bengalis.

BENGALEE,
3rd Sept. 1905.

1177. While bemoaning the ruin which the partition of Bengal, now proclaimed, will accomplish, the *Indian Mirror* attempts to explain the motives which led His

Partition at last.

Excellency to give effect to his pet scheme in double quick time.

Defeated and humiliated at every turn in his controversy with Lord Kitchener, Lord Curzon felt that he must recover lost ground and prestige by other means. If he left without introducing his favourite scheme it would be tantamount to being defeated by the people themselves—a humiliation too intolerable, which would have been worse than death itself.

INDIAN MIRROR,
3rd Sept. 1905.

1178. Never was there a greater delusion, says the *Bengalee*, than that under which the officials were led to issue the

The Partition Proclamation.

Partition Proclamation, viz., the hope that it would allay the agitation and suppress the excitement. So far from stopping the agitation, it will have the effect of fanning the flame of popular indignation and excitement, which will not abate till the proclamation has been withdrawn. "Let us see who wins." The boycotting of Manchester goods has already involved smaller firms in loss, which is estimated at 50 lakhs of rupees. Larger firms are bound to fare the same, and then Manchester well waken from its sleep and the Home Government will be induced to take definite and decisive action.

BENGALEE,
3rd Sept. 1905.

1179. The *Amrita Bazar Patrika* writes that Lord Curzon's contempt for public opinion in the matter of the partition of Bengal has made the people realise that constitutional agitation in the country is a farce, a snare, and a delusion. His Excellency's proclamation has accomplished what the best efforts of the leaders of Indian life and thought have failed in arousing,

The effects of the Partition Proclamation.

AMRITA BAZAR
PATRIKA,
4th Sept. 1905.

viz., a national life. The germ of this new life has been sown by Lord Curzen, and even if Lord Minto were to pursue a policy quite different from his predecessor's, it would not affect the policy of passive resistance upon which the Bengalis have embarked.

The withdrawal of the measure would from this point of view be a national calamity, for it would extinguish the spark of national life which has just sprung into being.

VI.—MISCELLANEOUS.

BEHAR HERALD,
2nd Sept. 1905.

1180. The *Behar Herald* writes in praise of the patriotic movement that is being carried out in Bengal to boycott foreign goods, and is not surprised that the leaders of society have not started the movement in Bihar. They can only be induced to arouse themselves in Bihar when the matter is originated by Government officials; not otherwise.

AMRITA BAZAR
PATRIKA,
2nd, Sept. 1905.

1181. The *Amrita Bazar Patrika* gives prominent insertion to the complaint of its Khulna correspondent that the District Magistrate of Khulna is believed to be interfering with the crusade against foreign goods and that the Superintendent of Police threatened the Secretary of the Trading Company with the great responsibility of the course he was adopting. The journal is convinced that the Government is in favour of the movement so long as racial feeling is not stirred up, and this the *Patrika* warns the *Swadeshiwallas* to avoid doing.

AMRITA BAZAR
PATRIKA,
4th Sept. 1905.

1182. The *Amrita Bazar Patrika* regrets to hear that on Saturday last there were three cases in Calcutta in which the *Swadeshiwallas* and Europeans got into conflict and violence was exchanged. It appeals to its countrymen to do their work in silence, and not to resort to any methods which may be construed as violent or illegal. It has no sympathy in the employment of force.

AMRITA BAZAR
PATRIKA,
4th Sept. 1905.

1183. The *Amrita Bazar Patrika* hears that the boycotting of Manchester goods is inflicting heavy losses on some of the European firms, and that, in consequence, they are thinking of reducing establishment. These are hopeful signs that the market is being gradually filled with Bombay and Bengali-made *dhoties* and that there will be no dearth of these articles for the ensuing Pujas. Hundreds of Bengalis have determined to go without new clothes during the Pujas rather than purchase foreign goods. This is just the spirit which should inspire every Bengali.

HINDOO PATRIOT,
4th Sept. 1905.

1184. The *Hindoo Patriot* says that the proclamation instead of allaying opposition will intensify it, giving it a more defined and extensive character. The people must hold tenaciously to the *Swadeshi* cause and show thereby their opposition to the policy of the Government not to hear their representation, however strong, reasonable, and moderate. The further growth and expansion of the movement may defeat the alleged object of the Government to break up the Bengali race by keeping them in touch with each other. The *Patriot* corrects the impression that the movement is a boycott, and especially a boycott of British goods. Not at all. It is a movement for reviving and developing the country's industries, and of patronising nothing but what is made in the country.

AMRITA BAZAR
PATRIKA,
5th Sept. 1905.

1185. Adverting to the warning in the *Englishman* that there is a limit to the Government's patience in the matter of the boycotting attitude of the people, the *Amrita Bazar Patrika* says that the people have done nothing to offend the Government. There is nothing criminal in giving vent to cries of distress or indignation when suffering from a wrong.

The journal reminds those Europeans who take offence at the *Swadeshi* movement that there was a time when Indian fabrics filled the English markets, and that now they have not only been expelled, but laws have been framed to protect Manchester from competition with Indian articles. As for the forbearance of Government, no Bengali craves for mercy at its hands. If he commits a crime, let him be punished. Considering the feeling that now

pervades the country, it is not impossible for a Bengali, naturally gentle though he may be, to commit a criminal offence. But the *Patrika* is certain the students will do nothing unconstitutional or of which they need be ashamed.

OFFICE OF THE INSPR.-GENL.
OF POLICE, L. P.

WRITERS' BUILDINGS,

The 9th September 1905.

F. C. DALY,

Asst. to the Insp.-Genl. of Police, L. P.

